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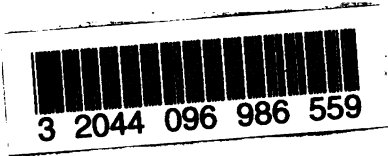
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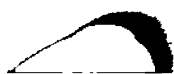
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Harkness, J. C. 1869.

THE
Normal Principles of Education.

AN ADDRESS

—BY—

JOHN C. HARKNESS, A. M.,

PRESIDENT OF THE STATE NORMAL UNIVERSITY,

WILMINGTON, DELAWARE.

THIRD EDITION.



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PRESIDENT OF THE STATE NORMAL UNIVERSITY,

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DELIVERED IN PART BEFORE THE AMERICAN NORMAL ASSOCIATION, AT
TRENTON, N. J., AUGUST 17, 1869, AND *SUPPRESSED* BY THE
ACTING PRESIDENT AND ASSISTANT PRESIDING OFFICER OF
THE ASSOCIATION, ON THE GROUND THAT IT IS TOO
STRONG AN ADVOCACY OF "WOMAN'S RIGHTS," THE
OBJECTIONABLE POINTS BEING HER ADMISSION
TO COLLEGE, PROFESSIONAL SCHOOLS AND
THE LEARNED PROFESSIONS.

THIRD EDITION.

[PUBLISHED BY REQUEST OF MANY FRIENDS.]

TRENTON, N. J.:
CHARLES SCOTT & CO., BOOKSELLERS, OPPOSITE CITY HALL.
1869.

✓ Edue 2608.69.3



1872, Aug. 5.

From the
President's Office.

Entered according to Act of Congress, in the year 1869, by JOHN C. HARKNESS,
A. M., in the Clerk's Office of the District Court of the United States, for the
Second District of New Jersey.

PREFACE.

This little bit of free speech, by an American citizen from a State whose motto is "Liberty and Independence," was suppressed at the point which speaks of "the demoralizing influence of a false literature," the speaker having occupied but forty-five minutes, and being entitled to a full hour, while he required only ten minutes to conclude.

He has, therefore, granted the requests of his many friends from New England, the West and the South who were present and consented to its publication.

The Normal Principles of Education.

PRINCIPLES are to us as essential as this building's foundation and frame-work to its existence, or as the sixty-two simple elements to the Earth and the Universe. Before we begin our successful life-labor we must have and know how to use them in rearing an educational superstructure. Without them, we can do nothing; with them, all things possible to humanity can be achieved, with the aid of Divinity. They are fully embodied only in the bosom of the Almighty: in part, He has entrusted them to beings created in His own image. Man possesses far more to-day than in the beginning of his career on earth; but, while to us immensurability is attainable, infinity is beyond and ever will be. Principles are from everlasting unto everlasting—as unchangeable and infinite as Deity, their author. Fashions, manners, customs, methods, theories and practices change. He who recognizes no mutability in these is entitled to the opprobrious “old foggy,” but he who by himself attempts to prove there is variation in a principle receives the worse epithets of false and fickle. The young teacher receives many a cold shower upon his imaginative prospectuses and his enthusiastic efforts. Hence, in the bitter and spurning indignation of his soul, likely is he to cry out “old foggy.” “Old foggy” *throw yourself—throw yourself* under the wheels of the car of Progress! She still moves on!!

And so enlightened progress—the natural offspring of principles—is as inevitable as the motion of the sun in his annual path. To mankind there is but one question! What are the principles which we can comprehend and use?

Bring this question down to the comparatively narrow limit of NORMAL EDUCATION and it is hoped it may not prove unprofitable to attempt, with proper assistance, to answer it partially. In this sphere our PRINCIPLES are :

I. A SCIENCE TAUGHT AS A WHOLE INSTEAD OF LIMITING TO ONE FRAGMENTARY TEXT BOOK.

Study books—expect those of reference—are all fragmentary ; otherwise they would be unserviceable or impracticable for the use of a pupil in learning a lesson. To teach the whole of a science, then, necessarily devolves on the teacher, though even this is not always practicable. But it is practicable and necessary for the teacher to know and be able to teach the whole in order that there may be no failure in the pupil's being thoroughly instructed in all the principles thereof, and in order that the teacher may readily and intelligently answer the hundreds of questions that come from the pupils of a rightly conducted class. An application to one branch is true for each : in English grammar the teacher needs a vast fund of knowledge not contained in any one school text book, in order to make the study interesting, expeditious and duly profitable. The teacher's mind should not only be a reservoir of all grammatical science attainable in his era, but also a complete digest of the opinions of leading authors on debateable points : *e. g.*, any number of grammars examined—say twelve—one author gives the definition thus and four others agree with him in idea—another thus, and three agree with him—still another in new terms, while two agree. Now, perhaps, you say : Where the doctors of grammar disagree, my dear pupils, how will you arrive at an independent and satisfactory knowledge, unless after the examination of standard authors in their best examples of literature, and a complete and free discussion of the subject, you take a position of your own and hold it as your own by intelligent reasoning based upon

infallible principles, supported by many facts? A teacher is not qualified to teach grammar unless he possesses all the information there is on the subject—unless he can teach the whole subject—unless he could make a good grammar, and teach the complete science, were there not a grammatical text book in existence. This should hold good for every fundamental branch. Such a teacher will not place a child-like dependence on the text book, and with the timidity of narrow ignorance, confine himself strictly to its questions, answers and language.

Mr. YOUNG says: "In place of the excess of verbal acquisition and mechanical recitation, we need more thinking about things; in place of the mere passive acceptance of mere book and tutorial authority, more cultivation of independent judgment; in place of the arbitrary presentation of unrelated subjects, the branches of knowledge require to be dealt with in a more rational and connected order; and in place of much that is irrelevant, antiquated and unpractical in our systems of study, there is needed a larger infusion of the living and available truth which belongs to the present time."

Mr. NORTROP says: "The pupil should be made to master each subject as a whole, instead of dryly studying isolated parts and facts, for such a fragmentary knowledge is chaotic,—as different from its comprehension as a totality, as is a confused pile of bricks and lumber from a house. To the superficial, all things seem disconnected and fragmentary; but the true teacher sees unity in diversity, combines facts and details under comprehensive laws that are at once simple and sublime."

II. ALL THE INTELLECTUAL FACULTIES DEVELOPED NATURALLY, SYSTEMATICALLY AND LOGICALLY.

This includes the drawing out or suggestive method, and means the pure, genuine and unsophisticated education—leading out from the mind the germs of talent,

the innate science which the Creator planted there. Pupils are delighted to discover these germs and develop them into a vigorous growth with the aid of a kind teacher. Tender plants spring from these germs, and need the careful pruning, the watchful weeding and faithful culture of the competent teacher. With such aid, what pleasure it gives the child to find innate knowledge and expand it! This principle is eminently distinguished from driving ideas, pouring in knowledge, cramming unexplained facts and galvanizing the young substitute for a parrot. It banishes all sham or humbug in teaching, all hypocrisy and sophistry, and all that is superficial and unpractical. It, of course, means to enlighten the mind on Nature's plan—taking into your tender and sensitive care, the precious and delicate mental substance (so to speak) just as it comes from the hand of the Almighty Architect, with a full and appreciative knowledge of its qualities, and a high sense of your responsibility. Thence giving the plant just the least bit of just the kind of food it needs, then, by-and-by, a little larger quantity of a little stronger food, and so gradually increasing, and always being particularly careful not to give too much at a time, or that which is too strong, or of the wrong kind. Classify the same from the very beginning and all the time as you proceed, availing yourself of the fact that the mind is by nature logical, and must be logically developed. It means to educate all the faculties of the mind at once; *i. e.*, in a single hour or day; though not in equal proportion. It avoids putting an excessive amount of unpractical and impracticable study on the student to secure the single result of overgrown and disproportionate mental discipline. These precocious and deformed mental giants moving about in pale, nervous, weak, sickly and stunted bodies are not the demand of the age, but the most lamentable objects that our eyes ever behold, and

burning insults to the intelligence of the teaching fraternity.

"The mental faculties are perception, memory, imagination, judgment and reason, and the order in which they are stated is the order in which they are naturally developed." So reads the *Encyclopædia Britannica*, and Messrs. Hart, Wickersham, Youmans, Spencer and Potter agree. Professor Hart says: "Education is the process of developing, *in due order*, all the good and desirable parts of human nature." President F. A. P. Barnard says: "I hold it to be the first principle of a sound educational philosophy, that the powers of mind should be subjected to culture in the most *natural order*, because if we follow nature, nature will most willingly follow us.

* * Then the child will understand what we require of him, and he will be encouraged and pleased because he understands." In further support of this principle, we compile respectively from Messrs F. A. P. Barnard on Perception, Hart on Memory, Wickersham and Geo. B. Emerson on Imagination, and Hart on Judgment and Reason:

"Curiosity is the most marked mental characteristic of childhood and manifests itself in a thousand questions, in the exuberant and enthusiastic delight with which he overflows at the sight of every new thing, in the eagerness with which he lays hold of and scrutinizes every new object, in the interest with which he traces the simplest effects to their immediate causes, in his lively sensibility to all the impressions of sense, and in the activity of his observations of all the minute particulars of every new scene. * * How favorable to the rapid multiplication of ideas is the restless activity of the perceptive powers which accompanies the child's instinctive desire to learn. * * How remarkably in advance of the others are the perceptive faculties which furnish the key to nature's educational plan!"

"Memory alone gives value to the products of every other faculty, * * making them truly ours." It "is one of the earliest of all the faculties to bud and blossom. Children not only commit to memory with ease, but they take actual pleasure in it. Tasks under which the grown up man recoils and reels, the child will assume with light heart and execute without fatigue. Things fixed in the memory of childhood are seldom forgotten, while later in life they are not only learned with greater difficulty, but more rapidly disappear. I recall instantly and without effort, texts of scripture, hymns, catechism, rules of grammar and arithmetic, and scraps of poetry and of classic authors, with which I became familiar when a boy. But it is a labor of Hercules for me to repeat by memory anything acquired since attaining the age of manhood."

"The imagination is next developed, and is engaged in lifting up the elements of knowledge from the depths of memory, and placing them in vivid pictures before the mind."

It is to be cultivated by the study of the works of the poets and the best of the prose writers; or, if these are not accessible, by the study of the works of nature."

"The judgment and reason are the last to mature. Nature withholds from these faculties an earlier development, for the very reason, apparently, that they can have but scanty materials for action until after the efflorescence of the other faculties. The mind must first be filled with knowledge which the other faculties have gathered, before reason and judgment can have full scope for action."

* * "The Creator seems to have arranged an order in the natural development of the faculties, and to reverse this order is to ignore one of the primary laws of human nature."

Hence the outline of the plan and general application of the principle would seem to be: Develop—

- 1st. The perception, in infancy.
- 2d. The perception and memory in childhood.
- 3d. The perception, memory and imagination in youth.
- 4th. The perception, memory, imagination, judgment and reason on the approach to maturity ; each interval to be accompanied by as much development of all the other faculties, (besides the one or ones particularized) as the peculiar mind of the particular individual during the respective periods may require ; the general guide for progressive development to be—*not* the age of the child, *not* the grade of the school—but each individual's physical strength and growth—body and moral development to be faithfully attended to by the pupil's teacher, from the beginning to the end of its school days, so that on its arrival to maturity you will witness, so far as education can secure the result, a perfect man or woman, in body, character and the complete development of every mental faculty.

III. NO EDUCATION IN A SCIENCE WITHOUT UNDERSTANDING ITS PRINCIPLES—FACTS ILLUSTRATE :

True Education requires tracing out and understanding principles. Every fact either illustrates or may be used as the occasion of illustrating a principle. Such an explanation assists and strengthens the memory, while it interests and pleases other faculties. The pupil should be assisted to understand and realize that the mathematical examples are illustrations of mathematical principles, given merely to illustrate those principles which are the same in all books, the world over and for all time. All children with minds capable of education are able to understand principles—many are not able to remember with sufficient success to acquire a common education. The skillful teacher will not fail to make use of principles. Teaching by rote is less common than formerly. It places too much importance on facts

and forms, figures and signs—too little on understanding their *meaning*; too much on the letter, too little on the *spirit*. It requires learning rules word for word, not their *purport*. It gives the result without the *reason*, the effect without the *cause*, and the conclusion without the *logic*. If the pupil understands the principles by which an example is solved, he can solve a thousand different ones embodying the same principles, though he may never have seen one of them before. But when by the rote system he solves them one by one, he drags a long and wearisome journey through his book to find out sooner or later that he has learned barely nothing. The mind of the rote and rule taught youth is filled with chaotic rubbish, while that taught by principles is a symmetrical and beautiful superstructure.

IV. A THOROUGH KNOWLEDGE AND ABSOLUTE MASTERY OF THE FUNDAMENTAL BRANCHES OF A PRACTICAL ENGLISH EDUCATION BEFORE ENTERING UPON OTHER STUDIES.

The very large number of graduates who are lamentably deficient in one or more of these branches, being so popularly observed, precludes the necessity of dwelling upon this principle. Americans push things too much, not paying sufficient attention to perfection; the slow and plodding German comes from his University with a far better education. We are too fast, and press youth forward too rapidly, forgetting that, especially in education, "haste makes waste." Hence some of our American graduates could scarcely pass a satisfactory examination for admission to some of the higher institutions of the Old World. These branches are needed by all persons in all conditions of society, and they are the most valuable and important. They should be thoroughly learned and completely mastered first. The pursuing of any other branch is a secondary and less important consideration. The Normal School is a perfect remedy for the violation of this principle. As authority on this principle we quote Mr. Youmans:

"Not only does this principle of vicarious discipline involve enormous mental waste, but the system of studies employed to secure it grossly violates the great law of acquisition, which should become the basis of education. That system is neither an outgrowth of the proper education of childhood, nor does it flow on in the intellectual life of manhood; it is a foreign body of thought, uncongenial and unaffiliated, thrust into the academic period, and destroying the unity and continuity of the mental career. The young student is detached from all his early mental connections, expatriated to Greece and Rome for a course of years, becomes charged with antiquated ideas, and then returns to resume his relation with the onflowing current of events in his own age. The radical defect of the traditional system is, that it fails to recognize and grasp the controlling ends of culture. Misled by the fallacy that, through a scheme of aimless exercises for discipline, mental power may be accumulated for universal application, it sees no necessity of organising education with explicit reference to ultimate and definite purposes, and it thus forfeits its right of control over the educational interests of the time."

V. FULL EXPLANATION AND ILLUSTRATION OF ALL BRANCHES BY APPARATUS, OBJECTS, BLACKBOARD, PICTURES, AND APPROVED MODERN METHODS.

Mr. Herbert Spencer observes:—

"The rudimentary facts of exact science are now being learnt by direct intuition, as textures, tastes and colors are learnt. * * Employing the ball frame for first lessons in Arithmetic, teaching weights and measures by referring to the actual yard and foot, pound and ounce, gallon and quart; and letting the discovery of their relationship be experimental; using geographical models and models of the regular bodies, &c., as

introductory to geography and geometry respectively, are illustrations. * * Object lessons should not only be carried on after quite a different fashion from that commonly pursued, but should be extended to a range of things far wider, and continue to a period far later than now. They should not be limited to the contents of the house; but should include those of the fields and the hedges, the quarry and the seashore. They should not cease with early childhood; but should be kept up during youth as insensibly to merge into the investigations of the naturalist and the man of science.

VI. INSTRUCTION MADE ENTERTAINING; THE STUDY AND RECITATION ROOMS ATTRACTIVE.

The time was when, in general, children were driven to school, while they dreaded it as an unwelcome confinement; but now the popular idea is to make the school-room so attractive in every respect that they will delight to be there. To accomplish this most desirable result, it may be suggested that we in plans, methods and practices, suit, please and amuse the children; gratify their curiosity; give short and frequent tasks proportioned to their physical strength and intellectual appetite; keep them busy, but avoid weariness and disgust; take walks to pleasant and profitable retreats; have interesting and amusing lectures, songs and choruses; dialogues interspersed on declamation days; let Nature be imitated and child-nature conformed to; cultivate and encourage in them a love of knowledge, usefulness, industry and goodness; calisthenic exercises for their bodies and limbs, and object lessons for their senses in great variety, always trying to have something new and entertaining; comfortable furniture, pleasant rooms, mottoes and pictures; social, friendly and kind intercourse out of school and in.

VII. THOROUGH, SOLID AND PRACTICAL INSTRUCTION
—LIBERAL EDUCATION AND EQUAL ADVANTAGES FOR
WOMAN.

On no great question has so much been said and so little done. It is the most important question before the public, while it is the most unsettled and chaotic; the most closely watched and yet the most lamentably neglected. Still it is the great question of the day and the future. One that is to revolutionize American society, customs and institutions; though not, perhaps in all the points which any one has claimed or will claim.

On account of this alarming neglect and the startling degeneracy of the times; on account of the immense and unsupportable wrongs of woman, I proceed:

And in the name of American intelligence, American virtue, American honor, and American justice, I charge the four great and learned professions of Theology, Medicine, Law and Education with a guilty, gross, shameful, absurd and unjust neglect of the noble, momentous and sublime subject of Woman; and on this charge I arraign them before the highest earthly tribunal—a *discriminating and enlightened public opinion*.—You are guilty:

1st. Because you have excluded and still do exclude woman from the highest institutions of liberal education—your Colleges and Professional Schools.*

2d. Because you have winked at folly, indolence, extravagance and extreme violation of the laws of health.

3d. Because you have not admitted her to many branches of industry and the learned professions.

*NOTE.—“I believe that boys and girls should go to school together. As they sit together in the household, so I think they should sit together in our temples of learning. Colleges should not be for all men or for all women; but the same buildings and the same Professors should be provided for both in common.—*Henry Ward Beecher*.”

The indictment may be read by the civilized world; and on the first point you will not clear the skirts of your garments from the guilt of neglect until you open to her the Colleges, Universities, Polytechnic, Law, Medical, and Divinity Schools of the country. If your systems are not adapted to her, then they are false and erroneous and ought to be reformed. If in any degree the moral atmosphere is not consonant with her purity, admit her, and she will banish the burning shame.

How can you be above, beyond, or excluded from woman—the intellectual and moral light, the central figure of happiness and guardian angel of your homes, the partner of your joys and sorrows, your successes and reverses, your cares and pleasures, the nurse of your wounds and anguish, the consolation and heaven-pointing-index of your death-bed? You must be equal with her; you must come down to her level or she must come up to yours, in order to secure perfect sympathy and the highest condition of social happiness—‘an harmonious family, united in the culture and enjoyment of the innocent and rational pleasures of literature, art and refined intercourse.’

To be just and true to woman, to be just and true to yourself, give her a liberal or professional education in all the institutions of the country, and she will bless you a thousand-fold.

On the second point you are more guilty; for you are they, who, by carrying on and propagating false systems of education (institutional and social); or you are they who by failing to make opposition to those false systems, are undermining the moral status and enervating the moral strength and fortitude of woman. I speak of the fashionable and superficial education, unhealthy dress and the unhealthy encroachments of fashion, the enervating customs of fashionable life, the inordinate developing of the passions for dress, display, excitement and sensations,

the flattery and hypocrisy, the indolence and the neglect of home duties, the demoralizing influence of a false literature and a false social element, the failure to inculcate principles of honesty, integrity and virtue, truthfulness and sincerity in girls, the failing to make education sufficiently thorough and practical to become a means of livelihood, the questions, principles, and issues on her moral education allowed to pass by in neglect, of lapses from truth, fidelity and industry unnoticed, of teaching them to become helpless, feeble and delicate in form, manners and actions, to speak with a small sweet voice—even though it is affected, of teaching them that they must never have opinions and sentiments of their own and never laugh heartily and be really and naturally happy and of keeping the young woman in ignorance for she is not always told the physical laws that regulate her own being and the allurements of life, which if yielded to, will destroy her.—Such information would be “inelegant” and not “*a la mode*.”

Away with such superstition, ignorance and nonsense ! The way to keep woman from violating the great laws of her moral, intellectual and physical being is : 1st. To make her fully acquainted with them. 2d. To give her a sufficient physical training and a sufficient fortitude and courage for resisting the fashionable prescriptions for prolonged suicide with such moral principles and intelligence as will enable her to possess a sound, sensible and practical mind in a sound healthy and strong body. To secure beauty, let her obey the laws of health and be natural in voice, manners and every expression. Let her know where her every danger and her every weakness lies ! Let her be taught each and every consequence of violating each law ! Then and then only is she safe, *then and thus only is the nation safe*.

Let her know, as EDWARD EVERETT knew that “mental and moral forces mainly govern the world.”

Let her be taught what privileges and duties the laws of a free Nation and the immutable necessities of mankind confer upon her. Let her be reminded of the peculiar and inalienable duties, irrevocably assigned to the sphere of woman—to educate and fashion all mankind as her wisdom may direct, as her necessities may require or even as her own taste and pleasure shall suggest. What greater power, what higher responsibility, what stronger incentives to fidelity, what more solemn obligations and more infallible source of happiness can she desire or possess?

Let not the girls for a moment forget how much the world expects of them. What priceless, unbounded and soul-stirring interests, what enthusiastic and heavenly hopes the world stakes on *female influence*.—Then let them use the powers which Nature has given them at the fitting times, in the righteous cause, in the useful life and whenever and wherever honesty and integrity, honor and fidelity to themselves, their fellow-beings and the Creator command the most faithful exercise of these.

On the third point, you are most guilty. As though 'twere not enough to have intellectually and morally neglected, slighted and wronged noble, helpless and defenceless woman, you have taken from her very mouth the daily bread of honest and virtuous toil, she might have earned and cast her out in poverty and rags upon the beggarly elements of a depraved world. Because first, you have not opened unto her, and encouraged her in pursuing many branches of honest, healthful and lucrative industry, in which by her superior tact, sensibility, physical and moral endurance, quickness of perception, power of accommodation to circumstances and other qualifications, she would make herself independent of poverty's temptations and simultaneously promote the happiness and prosperity of the American people.

And Secondly, you have shut her out from your own professions, in every one of which, her talents and tastes qualify her to succeed and excel.

Make woman independent and you will bless this generation and posterity and be praised by both. For then will virtue, order, industry and intelligence be triumphant throughout the length and breadth of the land.

To these three points, by the popular adoption of which, woman can be raised to the sublime degree of a moral, intellectual, industrial and social equality with man, can you present a successful resistance? If you can, then you can stand beneath the Falls of Niagara and with your puny hands hold back its flood of ninety millions of tons of water which come pouring down in a single hour and stay the on-flowing current of that mighty and majestic river.

As one who is able to bless Almighty God for that noblest and proudest distinction of a right to say, I am an American Citizen! I submit this plea in behalf of Woman's intellectual, moral, social, industrial and professional interests to the popular verdict of American Citizens? What say you?

What says this enlightened and powerful exponent of thirty-five intelligent millions blessed by Nature and God—this grand body of the educators of those who are to educate a nation greater than the present and one destined to hold sway over the more powerful realm of the future?

VIII.

Fortitude and firmness of character cultivated, and principles of industry, integrity, virtue and honor inculcated alike in both sexes.

IX.

Co-education of the sexes under the prayerful guidance, careful watchfulness and firm discipline of instructors.

X.

The study and practice of Teaching, which is both a science and an art, enables the student to comprehend and acquire all knowledge and skill to him attainable.

XI.

Physical Training: by either Calisthenics, Light Gymnastics, Military Tactics, Field Games and Sports or the Gymnasium.





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